

towards suffrage, we have this testimony from Mrs. Mary Bayard Clarke of Newbern, N. C.:

"The Southern man does not wish his 'women folks' to be self-supporting, not because he is jealous of their rivalling him, but because he feels it is his duty to be the bread-winner. . . . There are fewer large centres in the South than in the North, and much less attrition of mind against mind; the people are homogeneous and slower to change, and public opinion is much less fluctuating. But once let the tide of woman suffrage fairly turn, and I believe it will be irresistible and advance far more steadily and rapidly in the South than in the North. Let the Southern women be won over, and the cause will have nothing to fear from the opposition of the men. But . . . until the Southern women can be made to feel the pecuniary advantages to them of suffrage, they will not lift a finger or speak a word to obtain it."

"As a general thing," says another Southern writer, "the young women of Kentucky are better educated than the men, the latter being early put to business, while most parents desire above all things to secure to their daughters a liberal education." And this statement is confirmed for the South at large by Mrs. Clarke, whom we have just cited. The suffrage alliance with the Women's Christian Temperance Union is not so assured in the South as at the North. The branch at Birmingham, Ala., felt obliged to repel suffrage advances in 1885, adding, however, "whenever suffrage is granted to the women of the United States, those of Alabama will be found on the right side." The prodigious advance in the temperance movement at the South in the meanwhile must be regarded as paving the way for the suffrage agitation.

In the Territories, Wyoming still maintains equal suffrage, and alone of all our communities admits women to the jury-box—an unquestionable gain to civilization. Suffrage in Washington Territory has been suppressed on a technicality by a judicial decision. This is the only setback recorded in this volume.

Miss Anthony hopes to publish an annual pamphlet report of progress, in continuation of the 'History.'

Impressions on Painting. By Alfred Stevens, translated by Charlotte Adams. Geo. J. Coombes, 1886.

THERE is no doubt that the painter of most limited range and powers can say many valuable things of subjects coming within that range, and may make observations which are even of technical value to the less advanced student; but it does not follow that they needs must be written in a book. The *Impressions* of Mr. Alfred Stevens, for example, are very poor stuff. Stevens is a painter of the most vicious, shallow, meretricious school of modern art—a painter of millinery and stuffs and fashion-plates for fashionable women; a painter for the *nouveaux riches*, and a master for those to whom *chic* is the highest executive power. If his opinions on art were no better than his art, there would be nothing to be said about them; and as it is, what is best said is a protest against filling the book market with such rubbish as they are. The Introduction, by Mr. Stevens, is a dexterous bid for popularity in America, and has the facile and frivolous tone of one of his pictures; and the notice of him by the American editor is an attempt to proclaim him a great artist, which only shows that the editor knows very little of true art, and is absolutely unqualified to edit art books. What is true is no recommendation of the painter: "He is, and has always been, in feeling, a modern of the moderns. He has always had this fondness for his own time, this 'love of modernity,' as he himself expresses it." This, instead of being a compliment, is a recognition of the superficiality of the paint-

er, for true art is neither modern nor ancient, but universal. Millet is no more modern than Michael Angelo, and Alma-Tadema is no more antique than David. The only "modernity" which art is capable of is the materialistic motive, the superficial form, which *per se* is not art, and only becomes such when treated in the spirit of which Greek art is the greatest expression in one direction, Titian in another, and Raphael in a third. The dictum of the editor, "The 'Impressions on Painting' not only form a complete exposition of the artistic creed of Alfred Stevens, but they represent the most modern and advanced side of French art, free from its diseases and exaggerations," only proves, if the first be true, that Alfred Stevens has a very poor creed, and, if the second be sincerely said, that the opinion we have already expressed of the editor's capacity for such work is not inadequate to the occasion. The dedication of Mr. Stevens to Corot as "the most modern of nineteenth-century painters," proves that he himself has no conception of that "modernity" with which he states himself to be in love, for Corot is no more modern than Claude.

In fact, the commonplace character of the apothegms, epigrams, maxims, or whatever Stevens intended them to be regarded, is proclamation of his object in putting forth a book as simple *réclame*. Here are a few samples: "Once the painter has a great artist's soul, the tortoise becomes as interesting as the horse, much more difficult to execute, the soul of the painter giving its imprint to everything." "The painter who, in the matter of art, believes himself a god, displays his weakness." "Géricault was strongly influenced by his time, and only related what he saw. He therefore spoke before Courbet." "The faculties are not artistic qualities." "Flies do not restrain themselves with regard to bad painting; they respect good. Strange!" "The physique has its predestinations. A badly constructed being has never arrived at mastery in the plastic arts." Where the oracular quality is lacking, the commonplace generally comes in, and perhaps nothing more trite and trivial was ever printed as art instruction than such sentences as, "Of what use is it for a young artist to wish to exhibit too soon and in spite of everything?" "Since the war of 1870 more soldiers have been painted than ever" (*sic*). "Everything here below is the product of study. One does not play the piano except by exerting one's self to play scales, just as one does not become an accomplished fencer until one has used the plastron for a long time. It would be truly strange if, by exception, the art of painting did not require study." "Studies that are too small produce petty work." "One should not give in a picture an accessory useless to the composition of the subject that one is treating." "How many pictures do well in an exhibition and ill in a drawing-room, and *vice versa*." Then we are treated to some declarations of contestable truth, taken in any sense, as: "Grace does not exist without strength." "Oil painting is far above water-color and pastels: time destroys these last and ennobles the first"—which is so untrue that we can see no oil work older than the Van Eycks, while we have well-preserved water-color of the eighth and ninth centuries. "The historical subject was invented the day that people were no longer interested in painting itself," is not only untrue, but absurd, for historical painting has always existed since painting was discovered. In fact, taking the *Impressions* as a whole, one sees that their author either knew very little of the literature of art, or trusted that his public knew nothing of it, to have the courage to put forward such a mass of triviality as magisterial dicta. Perhaps in some cases the poor translation may have heightened the obscurity, but what is surprising

is that anybody should think the book worth translating.

The Huguenots and Henry of Navarre. By Henry M. Baird, Professor in the University of the City of New York. With maps. Charles Scribner's Sons, 1886. 2 vols., 8vo.

PROF. BAIRD has established for himself a high and secure position among American historians. His place is not the highest. He cannot rank with Prescott in breadth and calmness of judgment; with Motley in graphic power; with Parkman in masculine grasp and vigor of narration; with Bancroft in comprehension of international relations. But if his narrative never reaches the greatest excellence, so on the other hand it never falls below a very high standard. His style is very clear and correct; his preparation is conscientious and thorough; he possesses great skill in the selection and arrangement of his material, and he has given us a thoroughly interesting and valuable work.

It is perhaps hardly fair to criticise the limitations which an author deliberately and of set purpose fixes for his work; and yet it is precisely in these limitations that the defects of 'The Huguenots' as a work of historical literature largely consist. Mr. Baird has undertaken to write a history of the Huguenots as a religious body. This history is so closely connected with the general history of France at the time that it is of necessity largely and indeed principally political and military. But these relations are really secondary in his mind; he never goes far away from what is absolutely essential to his main subject, and when he reaches the Abjuration, he says plainly that his interest in Henry of Navarre is, for the purposes of this book, at an end, and the rest of his reign shall receive only cursory treatment. We find no fault with this. It is a perfectly admissible point of view and a perfectly legitimate treatment. Only, the subject is capable of a broader and more profound treatment, which would have resulted in a work ranking higher as a literary production. The man who writes well the history of a movement or a sect does a good and useful work. But the movement or the sect is, after all, only a fragment of the life of a people or the intellectual record of a period. The Huguenots were not merely a religious body, they were also a political party—they had as their aim not merely to secure religious liberty, but to maintain feudal independence. The Huguenots of France were not an isolated body, they were the champions of a great intellectual and moral movement which had swept over all the north of Europe, and was now contending for the possession of the west. This detached division of the Protestant army had a career well deserving to be chronicled on its own account, but the importance and interest of which are not fully appreciated until they are brought into relation with the events which were occurring in other parts of Europe.

We do not mean to say that Mr. Baird wholly neglects the two points of view to which we have here directed attention, but that they do not receive as much consideration as they deserve. He would say, no doubt, that the political side of the Huguenot movement did not concern him, did not interest him, and that it could be no part of his plan to tell the story of the contemporaneous religious contests in the Netherlands, Scotland, and wherever else. This is a sufficient justification for his mode of treatment; but it gives his work a narrower scope, and thus lessens the circle of his appreciative readers. In regard to the inadequacy of his treatment of contemporary events in other countries, we have only to point to Motley's history of the struggle in the

Netherlands at this very time, as an illustration of what Mr. Baird might have accomplished. Mr. Motley's task, like his, was to describe one portion of this great contest of the age, in a field more central but somewhat narrower than that occupied by the volumes before us. Mr. Motley does not neglect his own theme, nor does he attempt to enter into the details of the contemporaneous contests; but the reader becomes familiar with them all—with the Huguenot wars, the foreign policy of Elizabeth, and the dreary intrigues and wranglings of the Protestant courts of Germany and the North. The reader of Mr. Baird's volumes knows that there was a war in the Netherlands, that there was a Protestant queen on the English throne, that there were Calvinistic princes in Germany; and that is about all.

With regard to the other aspect of the Huguenot contest—its political character, as an attempt of the great princes of the south of France to resist the centralizing tendency of the royal policy—it is more difficult to speak. Certainly this is not an indifferent consideration, but a very vital aspect of the Huguenot movement, and the movement cannot be understood without its being taken into account. At the same time it must be confessed that Mr. Baird, whose interest in the subject is primarily a religious one, may justly be indifferent to what is upon its face a political and a purely selfish aim, or may even be strongly repelled by it. This is not the place to consider the rights and wrongs of the question. It is customary to consider this feudal reaction as wholly wrong, and Richelieu, who finally crushed it, as one of the great statesmen of the world, the preserver of the integrity of his country. But he preserved its integrity at the expense of its truest life, by a centralization which crushed out all elements of local self-government. It is true that these elements were very imperfect and unpromising—consisting in the privileges of the nobles rather than the autonomy of the people. But, after all, it was all the elements there were; and when we lament the excessive centralization which has been the bane of France in these last centuries, we may perhaps wonder whether the Huguenots might not have accomplished something for their country in this respect also, as well as in the field of religious liberty and moral life.

It is not impossible that Henry of Navarre had something of the feeling that the royal authority depended closely upon the Catholic faith, in making his abjuration. Protestantism would do very well for a great nobleman; but it was disintegrative, and when he became king he must identify himself with the centralizing policy of his predecessors. However this may be, the causes and the bearing of this important act form a leading subject of consideration in these volumes—in both of them, for the author thinks he sees it already foreshadowed in Henry's words and acts even before he became king. This treatment of the subject is carefully studied, and on the whole recommends itself to the reader. Prof. Baird quotes with approval Sir James Stephen's language, that this "impious, because pretended conversion, was among the *dies nefasti* of his country." With this judgment we fully agree; and yet it is hard to visit the act, as an isolated act, with very severe censure. It was wholly in keeping with the character of the man and of the times. Mr. Baird is not especially good in the delineation of character, but the character of Henry of Navarre, as depicted on page 491 of vol. ii., is an admirable piece of portraiture. Yet who could believe, after reading this carefully weighed, impartial, and not unfriendly sketch, that the man there described—the man who could say, or who could be reported to have said, that "Paris was well worth a mass"—would hesitate to sacrifice his convic-

tions for what appeared to be so clear an advantage? His convictions sat very easy upon his conscience; the advantage in question was not a selfish advantage alone, but the restoration of peace to his country and toleration to his co-religionists. It required a much higher degree of moral earnestness than he possessed to understand that peace bought at that price was no real peace, or rather that war, even civil war, was not the greatest of misfortunes for a nation, but rather the loss of moral earnestness.

The abjuration of Henry IV. was not so much his individual act as the act of his nation. It was one of the series of events by which France announced its decision that material enjoyment was more to be desired than sincerity of purpose and religious faith. It was followed by a century of toleration in religion, but a century—two centuries—in which public spirit seemed utterly dead; in which one hardly meets with a public character who seems to care for anything but personal enjoyment and personal ambition. We do not attribute the moral decay of France in the seventeenth and eighteenth centuries to Henry the Fourth's abjuration of his religion; but rather hold that that abjuration was made necessary by the moral degeneracy of the nation, which chose an insincere conformity rather than liberty of conscience. It is idle to ask what might have been the result had Henry refused to tamper with his convictions. He was not the man to do this; but one cannot help feeling that a man like Coligny, or one such as Henry of Condé appears to have been, if in the place of Henry of Navarre, would have brought the religious wars to a very different conclusion—to a true peace and a toleration that was permanent. For we are too much in the habit of saying that toleration was a principle unknown and impossible in that age. The toleration of the nineteenth century was; it is true, a principle which was beyond the conceptions of the sixteenth; but a religious peace, such as the Treaty of Augsburg established measurably in Germany, such as the Edict of Nantes established in France—such a toleration as this would not have been impossible at an earlier date but for the pitiful littleness of the rulers of France, the vindictiveness and ambition of the Guises, and the evil counsels of Philip II.

The book is accompanied with an excellent map of France in two parts—the southern half in volume i, the northern half in volume ii.

Perley's Reminiscences of Sixty Years in the National Metropolis. By Ben: Perley Poore. Philadelphia: Hubbard Bros. 2 vols.

ALL the faults of the typical subscription book are to be found in these volumes. Of literary merit in the 'Reminiscences' there is none: they are formless, rambling, heterogeneous in an extraordinary degree. A chronological progress from Administration to Administration is observed, but there is no other limitation upon the veteran correspondent's "selection from the masses of material accumulated in diaries, autograph letters, and scrap-books containing published literary matter." There is no attempt to group the memorabilia relating to any of the public characters from 1825 to 1885; there is no order or method in the nominal summaries which occasionally occur. Here, for example, is the very mixed "reminiscence" of the elder Booth (i, 125):

"He was a short, dumpy man, with features resembling those of the Roman Emperors, before his nose was broken in a quarrel, and his deportment on the stage was imperially grand. He had a farm in Maryland, and at one time he undertook to supply a Washington hotel with eggs, milk, and chickens, but he soon gave it up. His

instant and tremendous concentration of passion in his delineations overwhelmed his audience," etc.

The account of this actor's personal appearance leads us to remark that similar descriptions of one and another of the throng passed in review by Mr. Poore are probably the most authentic part of his narrative. On a par with his reporting the looks of men he has seen, and seen familiarly, is his recalling the primitive modes of transportation, the dress, the social manners and customs, the political demonstrations of the second quarter of the century. All this makes entertaining reading, in which the reader can put his trust. It is otherwise with what lies below the surface. Gossip like the following about Van Buren—that on his leaving the Senate and selling his household furniture, "it was noticed that the carpet before a large looking-glass in his study was worn threadbare. It was there that he had rehearsed his speeches"—may be true; but has it any better authority than the maudlin after-dinner speech of Mr. Webster, of which we are told (i, 288) "an amusing account has been given"? So, in matters of history, when our famous collector of bric-à-brac tells us that he has the MS. of Sumner's speech on Alaska, we at once join him in discrediting the story that the speech was prepared for the Massachusetts Senator at the State Department. Or, again, when he relates what took place at Sumner's house between himself and Gen. Grant, Mr. Poore and Col. Forney both being present, we have no ground for disbelieving the incidents recorded. But in default of such vouchers, it is safe to be sceptical of what Mr. Poore has to tell, for obvious blunders are not few, and we may suspect more. He makes (i, 210) the English abolitionists the immediate progenitors of the American, and after 1836; and (i, 323) the "Democratic managers" the organizers of the Liberty party, and after 1843. He says (i, 285) that the Ashburton Treaty "established the right of property in slaves on an American vessel driven by stress of weather into a British port."

We have delayed too long over a strange medley of experience, hearsay, truth, and error, thrown together by the friend of Sumner and of Caleb Cushing, the admirer of Franklin Pierce and of Boss Shepherd. To complain of the misuse of his opportunities would be to imply the possession of qualities which he certainly lacks. Personal and party attachments have always tinged his observation of men and events, and he has evidently never indulged in fixed and independent principles. We will only add that the illustrations are very numerous, some from rare prints, some good, some atrociously bad—especially the portraits. There is an index, but it is very inadequate.

BOOKS OF THE WEEK.

- Browne—Behnke, Voice, Song, and Speech: a Practical Guide for Singers and Speakers. 7th ed. G. P. Putnam's Sons. \$2.
 Browning, R. Christmas Eve and Easter Day; Men and Women; In a Balcony; Dramatis Personæ; Balaustion's Adventure; Prince Hohenstiel-Schwangau; FINE at the Fair. Boston: Houghton, Mifflin & Co. \$1.75.
 Browning, R. The Ring and the Book. Boston: Houghton, Mifflin & Co.
 Flaubert, Gustave. Correspondance, 1re série (1830-1850). Paris: Charpentier; Boston: Schoenhof.
 Fuller, A. S. The Propagation of Plants; their Development and Growth, their Botanical Affinities, &c. O. Judd Co.
 Ghinisty, Paul. L'année Littéraire. 2me année, 1886. Paris: Charpentier; Boston: Schoenhof.
 Green, Anna Katharine. 7 to 13: A Detective Story. G. P. Putnam's Sons. 25 cents.
 Health in Our Homes. Boston: Cupples & Co. 75 cents.
 Johnston, Prof. A. Connecticut: A Study of a Commonwealth Democracy. Boston: Houghton, Mifflin & Co.
 Knox, T. W. How to Travel: Hints, Advice, and Suggestions. Revised ed. G. P. Putnam's Sons. \$1.
 Le Plongeon, Alice D. Here and There in Yucatan: Miscellaneous. J. W. Bouton. \$1.25.
 Longfellow, S. Final Memorials of H. W. Longfellow. Boston: Ticknor & Co.
 Loubat, J. F. A Yachtsman's Scrap-Book, or, the Ups and Downs of Yacht Racing. Brentano Brothers.
 Lowe, W. H. A Hebrew Grammar. Thomas Whittaker. 75 cents.
 Macgibbon—Ross. The Castellated and Domestic Architecture of Scotland, from the 12th to the 18th Century. Vol. II. Edinburgh: David Douglas.